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Punjab Suffering In All Spheres Of Life

Darbara Singh Ministry Fails To Deliver Goods

Punjab is in complete disarray and may soon be reduced to shambles.

Every resident of the state is drowned in sadness, be he a farmer, an industrialist, an artisan, or a labourer. Because his means of livelihood are being stifled.

Raw materials are scarce. There is acute power shortage. Diesel is not available. The result is that industrial units in the state have grinded to a halt while the crops are withering and sowing of paddy has been delayed.

Above all, the law and order situation leaves so much to be desired. The police seems more keen on arresting the innocents while the real guilty remain scot free.

Honest and upright officers feel demoralised while the sycophants and mediocres rule the roost. Political direction from the ministers is conspicuous by its absence.

While Punjab is starving, Delhi is being doled out its full share of power from the Bhakra-Nangal complex. Even Rajasthan and Haryana are getting their full supply. This is despite the fact that the power units lie in Punjab.

Unmindful of the people's sufferings, the rulers are engrossed in their own petty political quarrels, one faction trying to pull the carpet from under the feet of the other. Now and then they make forays against the opposition parties, especially Akalis, to hide their own failures.

Though the same party rules at the centre and in Punjab, yet Sardar Darbara Singh has not tried to get the discrimination against the state ended.

Everywhere else in India, control of river valley projects is in hands of the state in which they are located. Here the Bhakra-Nangal projects are under a central board.

Throwing norms, applicable

in other states to the winds, control over Ropar, Harike and Ferozepore headworks is sought to be snatched away from Punjab.

Their dam was given clearance only in May this year,

though its blueprint had been submitted in 1964. Because of delay in centre's approval, waters worth Rs. 100 crores a year were allowed to flow free to Pakistan since 1970.

In the division of Ravi-Beas surplus waters, Punjab has had a raw deal. And Haryana and Rajasthan were given a lion's share, though neither of these rivers flows through their territory. In this respect again,

all norms, both national and international, have been pushed down the drain.

Punjab has also been denied equitable share in public sector undertakings managed by the centre. Out of a total outlay of Rs. 17,000 crores, its share is only Rs. 345 crores. Even this low percentage was attained during the last decade. In 1969, the share was just Rs. 32 crores.

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Another Amritdhari Sikh Killed In Police "Encounter"

Sant Bhindranwale Launches Morcha Against Arrest of His Followers

Yet another Amritdhari Sikh has been gunned down by the police in an "encounter". And the story put out by the authorities is bizarre and lacks credibility. The biggest joke is that the ambush party, which was said to be waiting for him, did not know his identity.

It is stated that two men on a motorbike were challenged on Nakodar-Sultanpur Lodhi road in Kapurthala district. The man, who was sitting on the pillion, allegedly fired on the police from a sten-gun. The fire was returned and the man killed. The driver of the vehicle made good his escape.

But it is not explained how the driver could remain unscathed in such a volley of bullets. The cynical can be forgiven if they conclude that the man was arrested first and then shot dead in cold blood and that the encounter story is all fake.

At first it was given out that the man killed was a member of the gang which was responsible for the murder of Lala Jagat Narain, Jullundur journalist, who had earned notoriety for anti-Sikh articles in his

chain of papers.

But the very next day he was identified as Amarjit Singh, a Nihang of Daheru village, district Ludhiana, who carried a reward of Rs 20,000 on his head. It was during the raid on his house that two police officials were killed last September.

But does not this prove that the Punjab police are trigger happy?

They hold every Amritdhari Sikh as a suspect and challenge every group of two men riding a scooter or motorbike without knowing in advance who they are. This amounts to police terror campaign against Sikhs.

The police ire is aroused against followers of Sant Jarnail Singh Bhindranwale and the Akhand Kirtani Jatha founded

by late Bhai Randhir Singh. This week six of the Sant's men were hauled up, including All-India Sikh Students Federation President Amrik Singh.

No wonder, the Sant has been forced to launch a Morcha from July 20. Daily a Jatha of 51 persons has been courting arrest outside the residence of Amritsar deputy commissioner. The situation will be reviewed soon and the form and content of the struggle decided upon.

Both the Longowal and Talwandi factions of Shiromani Akali Dal have been protesting loudly against this "systematic annihilation" of Amritdhari Sikhs on one pretext or the other. They have decried the recent acts of violence in the state and want the real culprits to be hauled up. But they cannot tolerate that every Sikh of consequence should be arrested, tortured or "killed in encounter".

This law of the jungle cannot be allowed to prevail in the state.

OUR PUNJAB NEWSLETTER

Akali Leaders Political Game

By : Sardar Bharpur Singh, Chandigarh

There is a general feeling, as appears from press reports, that the Akali leaders decision, which was purely of a political nature, to support Giani Zail Singh's election to be the President of the Republic of India, has raised the political status of the Sikhs as a whole throughout country.

The political minded Indian people all over the country have appreciated the Akali leaders' directive to all its party members of Parliament and members of legislative bodies to cast their vote in favour of Giani Zail Singh. It is bound to pay political dividends. This political gesture of the top Akali leaders will not go in vain. This is what one gathers from high political circles connected with the Congress (I) with which Mrs. Indira Gandhi is said to be associated. The Akali leaders' gesture will not go in vain whatever the anti-Sikh political and communal party spokesman and self-made leaders may say.

The leading papers report that by voting for and in favour of Giani Zail Singh in the presidential election, the Akalis have won the Congress (I) top leaders' goodwill in general and Giani Ji's in particular. It is also said that the Congress (I) will have to pay a high price to the Akali Dal (L) for its support to the Giani. It is also reported that Giani Ji had earlier assured the Akali leaders that if they extended their support to him, he would not interfere any more in the Sikhs' religious and political affairs in Punjab, Delhi and elsewhere in the country.

The Akali Dal (L) support to Giani has been appreciated and welcomed by the Delhi Sikh Gurdwara Management Committee as a right step towards the consolidation of the Sikhs position and has urged the Prime Minister to concede the other demands of the Akali leaders as the demand for a Sikh President of India was only one of them.

The Opposition

The parliamentary political parties and State political parties under the influence of Lok Dal leaders, the fall type of communist leaders, as for instance in the West Bengal members of Parliament and its own legislature had not given their vote to Giani Ji—knowing well that the Opposition nominated candidate had not a ghost of a chance they have only shown that they have no political standing in Indian politics and have exposed their own weakness.

Now to politically isolate the Akali leaders, the Opposition

party leaders have begun to treat the Sikh political and social leaders as political outcasts and they throw taunts that neither the Giani nor Mrs. Indira Gandhi, have publicly said a word of appreciation in favour of Akali leaders. The Opposition leaders and their supporters including their press is in high temper against the Akali leaders for having supported Giani.

There are comments in certain circles and in some newspapers of standing that the Congress (I) leadership at the top level have yet made no move to appreciate the Akalis unconditional support given to Giani even at the cost of incurring some unpopularity and some stigma at the hands of the opposition and other political circles. The Akali leaders have, however, not yet given up hope of a fair deal at the hands of the Prime Minister. It may be possible sooner than later that the Prime Minister may resume discussions with the Akali leaders or at her own level decide to concede the various innocuous demands which are awaiting her acceptance.

The Akali leaders had laid their cards before the Prime Minister and all the demands have been couched and presented in clear and unambiguous manner. There has been some sort of opposition from some M.P.s whom the Prime Minister had consulted in her wisdom.

Hindu-Sikh Relations

Unfortunately for the State of Punjab the Hindu-Sikh relations are very much disturbed. The Akali leaders have spared no word to repair the Hindu-Sikh relations which had

been damaged by certain incidents of sacrilege at their respective holy places of worship. The Sikh leaders have tried to pacify the outraged feelings of their own community and have also extended full sympathy and assurance of protection against any sacrilege of Hindu holy places. But the peace and amity between the two communities is still evading them.

It is hardly correct to say that the Sikh zealots are out to wreck communal harmony nor it will be quite correct to say that the Hindus do not want the restoration of peace and amity. There are certain section in Hindus like the R.S.S. and to some extent Jan Sangh and B.J.P. who are, generally speaking, not quite peace-loving citizens and are always on the look out for a chance to create communal tension. This is causing much harm to the Hindu Sikh unity, not only in Punjab but also in neighbouring States and even in Delhi Union Territory.

Every Sikh wants the community's religious and social interests. But these are opposed by the Hindus irrespective of whether they in any way infringe upon their communal interests. Any Sikh demand for their community's betterment is looked at with suspicion and is opposed tooth and nail at the State level and at the Central level.

The Hindus, only the other day held a conference under the chairmanship of that hard boiled Samajist, Shri Virendra of 'Partap' and have given vent to their feelings of insecurity at the hands of police communal incidents. The chairman, however, said that they did not hold the Sikhs responsible for the Patiala incidents of sacrilege and said that government was to be blamed for them.

Sikhs Must Preserve Their Identity

Dr. Mrs. Rajinder Kaur, member Rajya Sabha and daughter of well known Sikh leader late Master Tara Singh, addressed two congregations in Bombay last week.

While addressing the students and staff of Khalsa College Dr. Mrs. Rajinder Kaur emphasised that every Sikh must preserve his identity and he must also follow the teachings of the great Gurus. In these difficult times, Sikhs can draw their strength only from the inspiring history and philosophy of Sikhism, she added.

She was welcomed by Prof. Dalip Singh, Head, Department of History. Principal Dr. K. Jagjit Singh asked the gatherings to pay heed to the advice given by Dr. Mrs. Rajinder Kaur and avail the benefit of divinity lectures and Kirtan classes conducted in the College.

Diwan At Sri Guru Singh Sabha

Dr. Mrs. Rajinder Kaur, M.P. also addressed the Diwan at Sri Guru Singh Sabha at Dadar.

She highlighted the reign of terror let loose in Punjab on the Sikhs and acquainted the gatherings how innocent Sikhs, whose only crime is that they believe in Sikhism, are being made victims of countless atrocities and are being tortured.

She said that one does not find any parallel example of these atrocities anywhere or any time. The Sikhs are being treated as Naxalite and the Government is bent upon their extermination.

Court Notice

In the Court of
Shri Jagdish Chandra,
District Judge, Delhi.
Guardianship Case No. 252/82
Smt. Chandro wd/o Shri
Rishpal Singh r/o 16, Rajpur
Village Near Gurmandi Delhi.
Versus
Petitioner
1. State.

The petitioner above-named applied for permission to sell the share of minors Miss Guddo and Master Vinod in property No. B-3/103, Ashok Vihar, Phase-II, Delhi-110052. This 31st day of July, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friends, kinsman or well-wisher of the aforesaid minor desire to oppose appearance in person in the court. On the aforesaid date and be prepared to adduce evidence in support of this opposition to the applicant on the petitioner aforesaid.

Given under my hand and the seal of the court.

This 16th day of July, 1982.

Sd/- District Judge,
(Seal) ——— Delhi.



A THOUGHT FROM GURBANI

The Lord is the Truth;
Truth is His Name
This the Lord hath made clear to me,
He who will, may test it.

Guru Nanak

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PEOPLE'S PRESIDENT

Giani Zail Singh seems to have won the hearts of people on a scale unmatched by any president of India so far. Ever since July 15, when he was declared elected to the highest office in the land, streams of people have been visiting his Race Course residence to congratulate him; they belong to all communities and all strata of life—Sikhs, Hindus, Muslims, Christians, Parsis, Buddhists and Jainis as well as ministers, industrialists, business magnates, artisans and labourers. Most of them come armed with garlands for him and basketfuls of sweets which are freely distributed among those present; this popular joy continues from early hours of each morning till very late at night. This proves beyond any shadow of doubt that the Giani is really a people's president, perhaps more because he has risen from very humble beginnings.

He has lived up to his promises during the election campaign. Then his constant refrain was that once elected, he would be above personalities and party, even-handed and fair to all in consonance with the presidential dharma. On the morrow of his election, he went not only to Rajghat but also to other samadhis, including the mazar of Maulana Azad. He also visited Jama Masjid, Gurdwara Rakab Ganj, and shrines of other communities. He did not forget the residents of the Harijan Colony in New Delhi as well as his parliamentary constituency in Punjab and toured various places in it to thank the people.

The most important point to be remembered is that Giani Zail Singh was able to secure votes of not only his own Congress(I) but also of many regional parties; this gave him a much bigger majority than expected. It is true that the election campaign was not free from acrimony and unseemly exchanges, though the asperity, which crept in, could have been avoided. Now all this should be considered a matter of the past and forgotten. The most important thing to be remembered is that the Giani is now head of the state, not merely of those who voted for him; he represents the entire nation and not any particular section or segments of it. Thus, he is entitled to the respect and support of all citizens irrespective of their political affiliations and sympathies.

The president is a symbol and not a mere person; he holds a hallowed office, not merely a chair. Apart from maintaining perfect rapport with the prime minister, Giani Zail Singh has declared that he will be loyal to the constitution which he is by oath committed to "preserve, protect and defend". He is also pledged to devote himself to the "service and wellbeing of the people of India". There is no doubt that the Giani shall measure himself perfectly up to the onerous duties cast on him.

NOTES AND COMMENTS

Punjabi Neglected

Punjabi, which became the sole official language of Punjab through a unanimous resolution adopted by state assembly 14 years ago, has still to achieve its due status in the state administration. Then it was announced that all work at the secretariat level and below to the lowest rung shall be done in Punjabi only; correspondence with the centre and non-Hindi states would be in English and with Hindi-speaking states in Hindi. But, unfortunately, only half of work in Punjab districts is being done in Punjabi; at the secretariat level the ratio is much less. Senior officers of Punjabi origin enjoy working in English, though some officers, who were born in states outside Punjab and are now on its cadre, take pride in making notings on files and issuing orders in Punjabi. This should put our Punjabi officers to shame.

There is another factor also. Largely due to the purblind policies of Arya Samajis, Punjabi, a sweet language, which is the mother tongue of all those living between the Yamuna and

the Attock, has been dragged into communal shares; little do these petty-minded fellows realise that Hindus, Sikhs and Muslims have equally contributed to the development of its culture and literature, making it one of the most secular agent generating amity and cohesion.

Chief Minister Darbara Singh should not take this idea into his head that if he espoused the cause of Punjabi language, he would be dubbed as "communal". It is his duty to ensure that this language becomes the vehicle of administration at all levels in the state. Better would be to appoint a commission to find out how much the official language act has been enforced. Also the three universities in the state must be asked to use Punjabi as medium for correspondence within the state. The Punjab language department, whose job is to gauge the usage of Punjabi as the language of administration, has been sleeping over the matter; it needs to be shaken into watchfulness.

Misplaced Zeal

Every now and then Arya Samaji leaders of Punjab are bitten by the bug of seeking cheap publicity by raising the bogey of "Hindu in danger". Their latest show was at Patiala where a "Vishal Hindu Sammelan" was held on July 18, in which some members of Sanatan Dharma Mahasabha and other Hindu denominations also took part. The refrain was the worm-eaten one. The Hindus in Punjab feel unsafe because of the "anti-Hindu policy" of the state government which, instead of protecting the Hindu "minority", was unleashing "police atrocities" on them. The sammelan asked the government to accept its demands by July 31, failing which a protest day would be observed throughout Punjab on August 7.

Though the issues discussed related to incidents in Patiala only, yet Arya Samajis from Haryana, Himachal Pradesh, Delhi and Chandigarh also made fiery speeches. This shows that the sammelan was meant for propaganda purpose only. Fortunately, for once, these Arya Samajis, who are notorious Sikh-baiters, absolved the Sikhs of any complicity in these incidents and attributed them to the

handiwork of the state administration. So far so good, but this stance is temporary.

No one can endorse the sad happenings in Patiala where the police entered the Shiva temple with shoes on and beat some of the inmates. Also some of Hindu shops were allegedly looted by policemen who allowed their anger to get the better of their senses. But Chief Minister Darbara Singh acted with determination and speed to assuage injured Hindu feelings. Both the deputy commissioner and the senior superintendent of police were transferred and the guilty policemen placed under suspension. Some of the arrested Hindus of the town have since been released while cases of others are under review. About the charges against some of them, only the courts of law can hand down verdict; it would be folly to prejudice the issues now.

Hindus in Punjab are the most prosperous lot. They control the press, the economy and the industry. They are heavyweights in politics also. Then how they feel unsafe is beyond a sane man's conception.

Understanding Sikhism-VII

Karma, Free Will And Grace

By : Dr. Gopal Singh

KARMA rendered literally would mean 'deeds'. But Hindu metaphysicians identify the world with 'fate' and 'predetermination'. The state of one's present being, according to them, is wholly the result of one's deeds done in the past, or the previous births; what one does and achieves, as a consequence thereof, is already determined for him. And, until a man has expiated for all his past, his 'coming-and-going' never ceases. Indeed, the human birth which involves us with Samsara (coming-and-going) and the world of becoming, which is Maya (the great Illusion) and lands us in pain and sin, is itself not the fruit of our holy past but a sort of purgatory to expiate for the evil committed by us in our previous lives. The soul, being immortal, does not die nor is it re-born; only our psychic self goes through the transference of 'impressions' (Sanskaras) gathered in a particular life to a new body corresponding to its inherent character, good or bad, till the final Moksha or Release in God and permanent identification with Him is attained.

Religions like Christianity and Islam, which believe only in one life, also consider the human manifestation a consequence of our primal Sin. It is given to us to atone for it here and to choose God through His only Son or the final Prophet or to be involved further with the Devil and be cast into a perpetual hell ever thereafter. No further chance is given to man for the improvement of his conduct.

The Buddhists who neither believe in God, nor soul, nor the primal Sin, yet believe in transmigration or metempsychosis into the world—the House of Pain—as a result of the evil deeds done in previous births, except for the Bodhisatva (or the Enlightened One) who takes re-birth in order to emancipate others, himself remaining emancipated and free even while alive. But, it is given to every individual to choose the Eight-fold Path of Right Living in order to wipe off the slate of the Psyche all one's past, and enter into the never-ending Bliss of Nirvana, or non-being, also called the great Void.

Sikhism differs from these higher religions in many aspects. Yes, by and large, there is no free-will for an individual. One is circumstanced by one's heredity, environment, training,

motive, etc. in every conceivable action that he does. If a man is coerced into doing, or not doing a thing, he cannot be held responsible for its consequences, just as a diseased state of mind is not responsible for the crime it commits without willing to. The present day democratic laws admit of this failing in a man's make-up, namely, that if driven by circumstances which mentally unhinge a man even temporarily, he should not be held wholly guilty. Again Sikhism believes :

- That it is a certain measure of God's Grace that he has blessed us with the human birth.
- That if the term 'past' is pressed to its logical conclusion, then, there was a time when man was not only God was. Then, when did he choose, first, to do the evil for which he is being punished birth after birth?
- Maya is not a tangible entity, as the world is. It is not Anarvachni (neither is, nor is-not) as Sankara put it. It is only a delusion of the mind which through gnosis and inner awakening can be seen in its true light. The world is the abode of God, so also is the human body. Of course, it is God who takes us to the Right Path and also strays us away from it, and, in essence, everything being in the image of God, there is nothing that is inherently bad or evil. There is no principle of evil, as such, though there are things that are evil. But the God being wholly good (and our awakened conscience is a proof of it), it is our destiny to choose good and to dispel evil. But, we have the choice within our limitations also to dispel God and to choose evil, which then, leads to a lower (human) birth and incessant hell, which is coming-and-going, pain and sorrow. But, he who identifies himself with the All-good, his comings and goings are ended and even if he takes re-birth, there is no sorrow for him. Even in pain, he is cool and composed, like the lotus with its roots planted in mud. Why does a man choose evil at

a given time, leading to his re-birth in the house of pain, is one of the fundamental questions. That, however, is a part of the mystery which is God's and should be better left unanswered.

However, here before us we see men in pain and sin, and though being constantly warned by God within them, they choose Him not and go their own peculiar ways led by the Writ of habit (Kirat), which is a part of their sub-conscious mind. There is, thus, an element of choice within them, all the time, to exercise their free will, however, limited that freedom is, as is obvious to anyone with a little sense of his own Psyche.

To assert that man is wholly free is to assert the impossible and the absurd. Only a man without mind is free to do what he chooses. And even when a man chooses, it is never his final choice as he knows to his cost soon thereafter. All men are circumstanced by the laws of the universe, the state of the

This being so, most of our activity is not "our own", nor do we desire to own it, or reap its fruits because though we ourselves, seemingly are the doers of a deed, and must bear its consequences, essentially, as we have seen above, it is not we who are the doers, but something other than ourselves, which the sages call for lower-self—which most of the time is doing the deeds for us, by proxy as it were.

The modern behaviourists identify this within us, and make us believe that man exists only at the animal or the instinctive level. Researchers in modern psychology also affirm that man's "real" self is in his sub-conscious mind where he stores all his past, that his conscious mind either rejects or suppresses but nevertheless craves. Whatever we gather from our surroundings and parentage in the very early years of our lives since our conception in the mother's womb—hopes, fears, sex, ego and other sub-normal passions like anger, envy, greed and undue attachments—direct and guide all our activity throughout life and the acquired intellect and wits are there only to rationalise our "natural" (or animal) urges and behaviour.

If, according to these modern psychologists who examine and identify man only as another material existence, man is not

Like air, God's Grace fills the whole universe. In fact, according to the Gurus, the very existence of a universe that is holy and not vicious, self-centred and arrayed against man with red teeth and claws, as is the experience of the pessimist and the materialist, proves it.

society, the family, their pedigree, the degree of their sensibility, their primary needs without which life is just impossible, and so on. But, when all this is allowed for, there still remains in each individual a higher consciousness (which the Gurus call God-consciousness) which enables one to choose good, to discriminate between good and evil, and what leads to a permanent state of equipoise or to a constant state of anxiety, perplexity (mind's ceaseless coming-and-going) and heaviness of the heart and the soul. Thus, while a man, being endowed with intellect, ego and will, has the capacity to choose, he is so circumstanced that what he chooses, ultimately, is neither the result of intellect nor will, but more often of a blind force—the habitual, the sub-conscious, the instinctive part of one's mind—that one is amazed, even shocked, at the way one is driven against one's own better judgments and interests. Then, one is left with no choice but to rationalise and justify one's ill-assorted doings.

led either by reason or will-power, but is driven by some blind force within him, they only prove the thesis of the mystic that man is not what he seems or thinks at the so-called rational level. All crimes or sins, all wars, all irrational behaviour is certainly not the result of man's own free willing. He is an agent of something perverse and unholy within him. Call it the Devil or the animal, the instinctive or the habitual, the sub-conscious, or 'karma', the result is the same. Man, if he abandons himself to himself (which he often does), is invariably driven to do things which, on mature judgement, he may denounce but cannot overpower. Who says, then, that man is free? If not, how can he be called "good" or "bad", or held wholly responsible for his 'sins', though it is he himself who has to suffer their consequences?

This much is often conceded now-a-days by the modern man, but he believes that man can overcome, through more and better knowledge, and more intense exercise of his will-power

to overcome the brute within him, and thus to eliminate misery and pain from the world and from his own mind. But is it the lack of knowledge or the low-level development of the present-day man's mind that is driving him to wars, and indulgence of passions and whims which may lead assuredly to his total ruin and damnation? It isn't so, obviously. Because, once man identifies himself with matter, how and for what purpose should he overcome himself? If he seeks a better material life for himself, why and for what material reason should he not overcome others, rather than himself? So he craves to indulge his passions, even to his own ruin. And, why should he hold his hand, if, as he believes, everything must dissolve into nothingness in the ultimate analysis why should he make a special effort to save himself for eternity, much less others?

The Gurus, however, aver, that man, in his essence, is holy and spiritual, eternal and God-like, and that, therefore, it is his destiny not to identify himself with the unholy, the temporary (which is the same as the temporal), and the animal. This not only liberates him so as to become eternal, it makes him be and feel so in the present lifetime, and brings him joy and bliss and equipoise, and cancels out his pain not of a hell hereafter, but in the here and now. This he can do through a belief in his own holiness and the holiness of his universe, but he cannot will his own liberation. He can only long for it, as intensely as he would in illicit love—like that of the Gopis for Krishna, but both principles are ingrained in beings—"written on our forehead since eternity", as the Gurus put it so inimitably. The rest is for God within us to perform.

It is common knowledge that one suffers for one's deeds. However, good entails even more suffering for the mind than the doing of evil. "Kabir: they who know not, sleep the soundest sleep, but I who know, suffer!" This is not, however, a plea for ignorance. It only emphasises that they who seek good deliberately court pain—Christ, Buddha, Sri Ramchandra, Prophet Mohammad, Gurus Nanak, Arjun and Gobind Singh—but this pain being self-sought and for a higher purpose does not bring sorrow in its train; only bliss. Others are the victims of pain and hence writhe and suffer; for, their suffering has no saving grace. The martyr and the criminal are both put to death, but can one, in his senses, identify one with the other? They both suffer, but at a different plane of existence. And, it is the plane that matters, not the fact of suffering. The poison that philosopher Socrates tasted

was no different from the phial which killed the power-hungry Adolf Hitler in a fuming dungeon. But their effect, both on themselves and the world at large, was certainly not the same.

The Gurus aver that apart from the conscious and the sub-conscious, there is in man—and man only—a super-consciousness or the Atman, which if awakened and identified with, lands man on the plane of eternal bliss. But, this can happen only if man himself believes with all the passion he is capable of that he is not mere consciousness, not non-consciousness, but something higher and beyond it. This consciousness is acquired not to possess more material goods or services, or occult powers (though these may result as a consequence of one's awakening but are never employed by the Awakened except to rescue man from himself) but to be free and he 'ourselves', and thus being ourselves to liberate ourselves. The example of such a one liberates the others also from pain and sin.

We have seen elsewhere how the Absolute becomes related, perception leads to conception, intuition (or 'tution' from within) to objective knowledge: how energy is converted into matter and vice-versa, how the negative or no-thing-ness results in the positive and the tangible; how

darkness is potential light, how the sub-conscious overcomes and defeats the conscious. Therefore, one may reasonably conclude that if one hitches one's mind's wagon to the superconscious state within it, though the process or the objective may seem "unreal" like God, what results from it is not so intangible and is very certain, and can be experienced by one's within as wholly blissful and liberating.

One makes no special effort to fall in love when he is face-to-face with beauty; it just happens. Is love bondage or freedom? It is both, and yet neither, but something higher, which may not be a category of 'normal' existence. So, also, when we seek to awaken God within us, we have only to crave for it—to repeatedly pray for it, to purge ourselves of what is unlike it (the instinctive urges and animal passions), not by forcing our wills (as the hath-yoga enjoins, for it cannot be done: forced suppression never leads to healthful integration of the mind), but by invoking the Grace of someone within—and also outside and beyond—ourselves, by a total surrender to this No-thing-ness or the No-Mind, the Nirankar, or the formless Absolute. What results from this discipline is past description. It is pure and unalloyed joy.

What is Grace? It [is]

perpetual inspiration, which as William Law said, is as much necessary for man's life of holiness and happiness as is respiration to animal life. It is not to be searched for distantly; it is already there, within us, and without. The grace we feel being whole and in health and the utter, though occasional, feeling of, "how heavenly it is to be alive" is within the experience of everyone. The grace we receive from parents, friends, the society, the books of wisdom, the favourable winds which fill our sails to carry us whither we seek, to the Saints' Grace in making us realise that we are not what we seem, is also there for anyone to feel its thrill, its joy. But these graces also leave us beneath the state of beatitude and holiness, of perfect bliss and wholeness. It is only God's Grace that can fill this vacuum.

Like air, God's Grace fills the whole universe. In fact, according to the Gurus, the very existence of a universe that is holy and not vicious, self-centred and arrayed against man with red teeth and claws as is the experience of the pessimist and the materialist, proves it.

God's Grace is for every one. But though every one who has eyes can see, he cannot create either the eyes or the sight. These are God-given. Similarly, though one may shut oneself upon God's air, one cannot will its stoppage. One can turn one's back upon God's Grace—like refusing to drink when thirsty—but one cannot will the water to flow where there isn't any. Thus, one is free to will oneself into God's Grace—or to turn against it—but one cannot, by sheer willing, 'create' a state of Grace. One can only submit to it, willingly, like a bride before her groom (whose imagery is extensively employed by the Gurus), whose love is there for any innocent lover to receive. Why the innocent and the poor in spirit receive it, and not the clever-witted and the egotists, is because such is the nature of love: it runneth after the throbbing heart, and not the calculating mind. That is what Farid means when he says:—"The gifts are in the hands of God, and one can force not His Will. Those who wait for him, awake. He passes by; others he awakens out of their slumber and blesses". These 'others' are the innocent lovers, brides, asleep in the lap of God, their Spouse, assured by their inner beings of His ever-abiding Grace. Says Nanak:

In the domain of knowledge,
Knowing abounds.

Myriad kinds of joys there,
Sights, sounds.

But, when the domain of
Surrender doth one reach:
It is through beauty's speech
that one can talk,

Such wondrous is the crea-
tion here,

Not one can fell;

'Tis wonder sheer,

Here is inner-consciousness
moulded,

And reason fashioned,

Understanding enlarged.

O, here is the Vision of the
godly trained (Japu).

But, to be worthy of God's Grace, one has to decorate oneself with the embellishments that He loves—cleanliness of the mind, heart-felt humility, single-minded devotion, natural compassion, inner wisdom and, above all, patience—and rid oneself of ego, lust, anger, greed and undue attachment. The reason why one should undergo such an exacting discipline is that if one wants to fulfil oneself, there is no other choice. A woman in love has to be chaste, devoted entirely to her spouse, humble, wise (not merely clever), sweet of temper and speech, her love ever tinged with a sensitive fear if she wants her beloved ever to belong to her. This may be bourgeois ethics, but in the realm of the spirit, this is the only kind of discipline that works. This is not only the experience of the Gurus and ancient sages, but also of the lovers of all ages, and of every kind, mundane or spiritual. Why most people who seem to traverse the Path of the Spirit through ritualistic meditations and control of breath, approved austerities and customary charities, regular pilgrimages and ablutions, yet are denied God's Grace (for their inner beings are not in Poise) is because God is attracted not by appearances, but what is inside the man. "The uncultured cloth sucketh in not the Lord's colour even if one wisheth for it."

A soul in love might also commit errors and excesses, but these are readily forgiven. Their earthly works are sanctified, what they eat and drink becomes holy. Why it is so, is no mystery to those who have loved. "Kabir: Knoweth not one how God casteth His dice. For, either He alone knoweth or the one who knoweth Him and abideth ever in His Presence."

Such a one who is graced by God knows through feeling and intuition that it is so. For, then, he accepts whatever comes from God. There is neither good for him, nor bad, but only God. The sense of otherness is dispelled and the whole cosmos seems a unity and a single experience. The 'I', me and mine are dissolved into He, Him and His. Says Guru Arjun: "I have shed my selfhood and begun to love the Will of God. Now whatever He doeth seemeth sweet to me and lo, I see my

wondrous God with my own eyes" (Ramkali). "He whom the Lord loveth He taketh not his past deeds into account" (Sukhmani, Gauri). "Beauteous becometh the bride and fulfilled is her love whose love my God accepteth" (Bhai Gurdas).

True, that what we do becomes our destiny. The choice, within the limitations suggested above, is ours. "It is our actions that keep us far from God or draw Him nearer unto us" (Japu, M. 1). "O man, why blames thou others, blame thy deeds, for what thou hast sown, only that thou hast reaped" (Asa, M. 1, Patti). "That what thou doest night and day is writ upon thy forehead: and He from whom thou hidest thy deeds seeth all within thee" (Asa, M. 5). "The God driveth us as is His Will, but his Pen Writeth as are our deeds" (Var Sarang, M. 4, Shaloka, M. 1). However, "though one may attain unto a better frame of life through one's own actions, emancipation is only through the benediction of God" (Japu, M. 1). For, in the ultimate analysis, nothing happens which is not in accordance with God's Will. He it is who has sown the seeds of ignorance, inertia and evil within us, but He has also willed that we should dispel these by awakening the God-nature within us. "God's Will is inscribed in the core of our very being" (Japu, M. 1). It is not arbitrary or discriminatory, but the same for us all. Through the instruction of the Guru, we overcome our lower selves and become God-conscious and like unto Him as if in a prayerful offering, is ever-ready to help us in our ascent:

Of what avail art Thou, O
Guru of men,

If, even through Thee one
can destroy not one's past?

What good it is to seek the
refuge of a lion if the
jackal is still there to
devour us! (Bilawal,
Sadnaji).

It is given at innumerable places in the Sikh Scripture that in the domain of God, no one pains another and all are at peace with themselves. "Sweet is the speech of my Master. I have seen with care, bitter is never His Word." "When His Grace is upon us, it seems, upon the core of the mind drippeth, all-too-spontaneously, the cool Nectar of God." "When God meeteth man, He doeth so in a warm embrace." "God seemeth to Him who hath eyes to see ever-new and ever-fresh, the ever-giver." "They who are abed with God enjoy the cool shade of a mango-grove in the summer of life." It is like the whole dawn breaking into the womb of darkness, with the birds singing to themselves and the morning

breeze soothing its own limbs.

Then, all the elements seem to be working in the fear of God's Universal Law. It appears, the earth and the sky, the sun and the stars, the fire, the seas, the winds and the whole vegetation, alongwith man, have entered into communion with Him all at once. "It is as if after the sizzling heat of June, the earth is cooled with the showers of Grace." "Even when lightning flashes in the dark, it is welcome, for it maketh me see the face of my beloved." "The peacock of the mind danceth and the sharp eyes of my love pierce my heart like a dagger." "What use are my embellishments: my exquisite hair-do, their parting line saturated with vermillion, and my ivory bangles, and my ankle-bells and my jewel-studded bed, if the Lord passeth not His night with me. My soul cries, and weep with me all the woods and the birds, but weepeth not the sense of 'I' in me which has separated me from my love. Come, O sleep, that I see my God as a golden dream" (Vadhans, M. 1). In exquisite poetry of heart-felt symbols, Gurus Nanak and Arjun in their poems (see Bara-Ma'h of both) give the inner experiences of those in separation and those in Grace. It seems to them as if the habits of seasons and the moods of flowers and the feelings of birds are all transformed so as to correspond to man's separation from, or the Unitive experience of God.

O man, why worriest thyself
thou with the life of
'effort'

When the God above is ever
engaged in thy care.

The snow-white swallows
travel thousands of miles,
Leaving their offspring
behind: knowest thou,

Who feedeth them, taketh
them to their feed? (Asa, M. 4)
Effort one must and does:
such is God's Law, but if one
dedicates the result thereof to
God, one reaps only their profit,
not their pain. Says Nanak:

O God, let me be like a deer
in the forest pecking on
flower and fruit, but living
only for Thee.

Let me be a Koel, in a
mango grove,

Trilling out my Song of
Separation and crying out
for Thy Vision clothed in
splendour.

Let me be a fish merged in
the vastness of Thy Sea,

Whose expanse I know not,
but who embraces me on
either end of my life.

Let me be a snake, living
under the earth,

Awake to Thy fear, and
waiting for a charmer to
rid me of my poisonous

fangs (Gauri Bairagan,
M. 1).

Or, "let me be a parrot
caged in the cage of love,
pecking at Truth, drinking
only Thy Nectar and flying
out only but once."

Or, "let me be the black-bee
in the death-embrace of
the lotus, bathed in the
cool beams of the moon."

Or, "let me be a neem-tree
planted in the neighbour-
hood of sandalwood, so
that I receive its fragrance
and lose my own pungent
smell."

It is said, a King came to visit the fifth Nanak and when he heard the musicians hymning the Guru's composition saying "O friend, the Writ thy God has written out for thee can be obliterated not", he became anxious in the mind. On being questioned, the Guru explained to the visitor that the Writ that God writes is based upon one's own deeds. This gravely disappointed the King who asked:—"If such be the case what is the need of the Guru's Grace or even of doing or being good, if what has to happen must come to pass". The Guru replied:—"Of this we would talk tomorrow". In the night, the King dreamt that he had become a sweeper, clothed in tatters, dealing with filth all the time and living the life of a miserable wretch. He woke up, disturbed, in the morning and told the Guru so. The Guru replied:—"O devotee, you slept as a King and in the dream became a poor wretch. Your dream-state was as valid at the time of your dreaming, as is your kingly state which you really possess. Such is the nature of the Guru's Grace that no matter what your past or present, you pass through, and are affected by it, only as one passes through a dream, till one's inself awakens to realise the essential kingly nature of one's soul!"

When Guru Nanak met
Farid-Ud-Din, Ganj-i-Shakar
and the letter uttered:

One should seek either God
or the world:

He who seeks both, is like
one who seeks to cross the
stream in two boats.

The Guru replied:
One can cross the stream in
two boats:

One's load in one and one's
soul in the other.

Then, one feels not the fury
of the waters, nor has fear
of being drowned.

If the boat be of devotion
and of clean and disciplin-
ed living, And one unfurls
one's sails to the winds of
God, lo, His Grace of
itself ferries us across!

"Tales have wings", says Disraeli, "whether they come from the East or North, and they soon become denizens wherever they alight". This is true of lovely and popular tragic tales like that of Sassi-Punnun.

Its heroine was born probably in Bahawalpur and brought up in Sindh. The hero hailed from Baluchistan and died with the heroine in the desert between Sindh and Baluchistan. The popularity of the story is understandable. But its "being known", according to Burton, "throughout the extensive tract of country lying between Mekran and Afghanistan, Jesulmere and Eastern Persia", particularly in Punjab, is remarkable.

The Punjab, in fact, forms a very significant part of its domain. "Of the many love-stories current in Punjab", observed R.K. in 1927, "that of Sassi-Punnun appears to be very popular". In the words of Nur Illahi and Muhammad Umar, "the place and popularity achieved by it in Punjab is astonishing. It is so popular there that the young and old, alike, feel equally elated to hear it". Sassi has virtually been and is still a celebrated heroine of the mystic and romantic poetry of Punjabis. Her tragic tale seems to have become an integral part of their life and lore. It is sung, with passion and pathos throughout the land, Punjabis possess, I think, the largest, the most varied and illustrious roll of writers of her love-legend.

"Tales have wings", says Disraeli, "whether they come from the East or North, and they soon become denizens wherever they alight". This is true of lovely and popular tragic tales like that of Sassi-Punnun.

This is due, partly, to their composite culture, and heroic attitude towards life and love. They have an old tradition of cherishing the memories not only of the heroes of the battlefield but also of lovers. Moreover, their homeland is contiguous with those of the hero and the heroine of this romance. Punjab and Sindh have often been associated in history and actually formed a single kingdom in the seventh century A.D. When Akbar, in 1592, annexed Sindh and the entire territory became a part of the province of Multan, this relationship grew stronger.

It brought, about a cultural interchange in tales and romances. The Punjabi romances of Hir-Ranjha and Sohni-Mehinwal were adopted by the people of Sindh. In a similar way, the Punjabis acclimatized the Sindhi romance of Sassi and Punnun so much so that it became, an

integral part of the language, literature and culture of Punjab.

Like other romantic tales of this land of five rivers, the romance of Sassi also appears to have been sung here first. We do not know by whom, when or where they were composed or sung first; neither are we aware of the form in which they were first poured out. But they are prevalent in all parts of the Punjab and have been sung for generations in huts and homes. "In *Trinians* of the Punjab", said Puran Singh, the beloved bard of the land in 1921, "still pass the camels of Punnun laden with the treasure of Sassi's heart, and behind them comes Sassi, Princess of the Punjab, bewailing herself. The maidens of the spinning-wheel sing the tragedy in a choric song, and bury Sassi in the dust of songs. From that dust maidenhood blooms anew. No death can kill Sassi, nor camels take away Punnun from the Punjab, for we daily see them pass in visions of love; the camels pass before the half-closed eyes of love-lorn girls. There can be no dearth of folk-songs based on such a romantic tragedy; they still exist in plenty".

They are short, simple and sonorous, readily remembered for recital. They narrate neither the first part of the tale nor

describe the details of the story as we find it related in the popular qissas. Almost all of them relate in pathetic tones and with passionate simplicity the heedless sleep of Sassi, the treacherous abduction of Punnun and the laments of the tender soul wandering in search of him. And these, in fact, are the scenes and situations which have impressed them most and have inspired their songs that grow out of one into another. By stringing together these scattered beads, obtained in fragments from the eastern and central Punjab, we can form the following narrative, bearing a colour, an atmosphere, of its own.

The love-lorn Sassi put her beautiful arms around the neck of her dream-beloved and fell into a sweet and sound sleep:

"Sassi and Punnun slept together

With their faces covered with scarves,

O My lover of equal years. When Sassi turned back on her side,

Punnun was not beside her, O my lover of equal years."

How could the unfortunate girl know that her brothers-in-law had come not to bless but to destroy their married life. Sassi was fast asleep but the Fate was awakening and warning her:

"Sassi! merchants have encamped in your garden, O cruel Punnun, pray do not prepare to go.

Sassi! there are a pair of doves in your garden.

Wretched sleep has brought about this separation,

Sassi! there is a plant of chillies in your garden.

There goes, there the breaker of pledges..."

And when Destiny saw her love and life completely ruined, it tried to arouse her from her slumbers again and cried:

"O! heedless Sassi! Your Bhambhore stands robbed and ruined!"

Sassi turned on her side, opened her eyes, looked around and found herself entirely ruined:

"The day dawned and ushered in separation.

O! I could not even talk to him.

I went on to the roof and looked around;

O, I cannot see my Punnun's camel!"

Finding herself ruined and helpless, she approached and awoke her mother, and told her of the irreparable loss of her heart's delight:

"Awake mother, awake! See the lot of thy daughter!

My bed is empty, the sheets are unslept in!

O cruel Punnun! my bosom-friend!

You shouldn't have left me thus asleep..."

The mother consoled her and advised her to forget him and divert her attention to the work of the home:

"Get up daughter! Be cheerful!

Turn to the spinning wheel, I shall get you 2 or 4 like Punnun".

But nothing could console Sassi, who retorted passionately:

"I shall burn your cotton-rolls and break your spinning wheel,

I cannot find even one like him anywhere!"

So she left home in search of him, the beloved one. At first she repented and hesitated awhile, but then proceeded with a firmer determination:

"Had I been awake, I would have prevented him from going!

But now I shall follow him to the end, come what may."

She made her way to the Maru desert, knowing neither the route nor the destination; but knowing full well that she could not survive or return without finding him again:

"I am bound for Kech in search of him,

I shall find him or shall die in the desert

And hide myself from the world."

Determined in her pursuit, Sassi carried on her search. Finding neither help nor guidance, she now addressed and entreated God:

"I am Punnun's and Punnun is mine.

But a terrible parting faces us Tell me God! where my light, my sweet has gone?

The desert is hot, I am hot and hot too are the balls of eyes.

Tell me Lord! once at least, when will I meet my Punnun again?"

But God was silent, unmindful, unhelpful. So she turned to the desert itself to learn his route:

"Tell me, O, desert!

If you saw anywhere the black she-camel of my Punnun?

Blessed indeed will be the place

Where I shall meet my beloved Punnun."

She then began to curse the camel who took her Lord away:

"O die, you camel, die, You carried off my beloved;

The pitiless did not show any pity;

They delivered him to the Baloches:

Who bound him with strings. O die, you camel, die."

But this also could neither help nor lessen her misery.

Instead, she was rebuffed by Fate, who taunted her, saying:

"Overcome by love you fell asleep,

And sank into heedless slumber:

Now why this crying over a lost cause?

Why this plaint and this grumbling?"

So, finding herself quite helpless, she began appealing to her own lord in most heart-rending terms:

"O, Lord of the she-camel!

turn back its bridle

And take me along with you. Bells are ringing round

the neck of your she-camel I am going to pray to the Pir.

Your she-camel has a beautiful gait

Take me along with you, O Lord of the she camel!

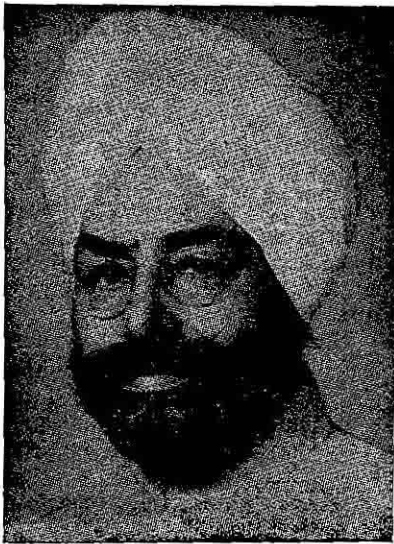
Giani Zail Singh

The First Sikh President of India

By : Sardar Kulbir Singh Grewal

The prayers of the followers of Guru Gobind Singh—"Raj Kare Ga Khalsa" have been heard, if only in part, as Giani Zail Singh has been sworn in as President of India.

By sponsoring his candidature for this highest office in the land, Mrs. Gandhi justified the confidence reposed in her leadership by the Sikh community. It is a matter of great pride for the Sikhs that for the first time since independence a member of their community has become the President of the country.



"Gianiji", as he is affectionately and popularly known, has symbolised in himself the hopes and aspirations of the downtrodden and the underprivileged. Being devoted to religion, Zail Singh's contribution towards the service of the Panth are known to everyone. To help the poorest of the poor is his special field. His is a multifaceted personality, encompassing within it political sagacity, immense administrative wisdom, rare decisiveness, and a purposeful championship of the "have-nots". His contribution towards eradicating untouchability and providing dignity to the neglected segments of our people, together with the valiant fight for the principle of human dignity, will ever be remembered by Indians with gratitude and a sense of pride.

With his rare quality of head and heart, Zail Singh has brought distinction with a remarkable success to bear upon any office he has held so far. Genial and soft-spoken, he is known for his sparkling wit and titillating humour marked with brevity. He is a dauntless freedom fighter, a staunch secularist and an able administrator. He is gifted with the

capacity of hard work coupled with determination, tact, talent and uncommon courage of conviction. The nation always stands to gain by his mature wisdom and rich experience.

Inspired by the leadership of Mrs. Indira Gandhi and great leaders like Mahatma Gandhi and Jawaharlal Nehru who were the architects of independence, people of Punjab had committed themselves to the gigantic task of building the state of our dreams under the leadership of Giani Zail Singh when he was the Chief Minister. Under his able guidance, Punjab became the pacesetter of the nation in social and economic growth. Agricultural and other techniques were modernised and agro-based industries encouraged. Many irrigation facilities were provided under a timebound programme, and the supply of drinking water and power had been provided to the rural areas.

Financial and technical aid was provided to cottage and small industries so that these could become effective instruments for supplementing rural income. Those among the rural and urban poor, who lacked homes of their own, were given plots to build shelters for themselves, while those, who had dwellings on land belonging to others, were assured of protection against eviction. The Punjab Agricultural Indebtedness Act had reduced or wiped out the burden of debt on landless agricultural labourers, rural artisans and small farmers. A moratorium on repaying such debts for two years had been granted by him.

Under his leadership, Punjab was poised for a big leap forward in industrialization after completing the "green revolution" in agriculture and the "white revolution" in animal husbandry. More than 40,000 small scale industrial units had been registered, representing nearly 10 percent of the total ventures of this size in the country. I can say that he tried hard to improve the conditions of the people of Punjab. Giani Zail Singh, in one of the messages to the people of Punjab, said: "Our social outlook must change. We must proceed in a spirit of dedication with full faith in democratic institutions. Ours is a long and arduous struggle to build a new Punjab in the context of a more egalitarian, more humane, more democratic India. We must work tenaciously till we reach this goal".

Governor is not just a figurehead

—Sadiq Ali

"A Governor has plenty of work to do if he feels like doing it. There is no question of his being just a figurehead", said Mr. Sadiq Ali, Tamil Nadu Governor, during a brief question-answer session at the Madras Press Club, which he addressed last week.

Stating that a Governor enjoyed full discretionary powers in certain situations, Mr. Sadiq Ali said, in Tamil Nadu, fortunately, there was a stable Government and he had no problem. But, during his term in Maharashtra, he had to tackle critical situations.

Mr. Sadiq Ali, who has been a Governor since 1977, felt he had not "wasted" his time. "I had a lot of meaningful things to do", he said. Politics was not everything in life and there were many other important aspects.

He was asked whether he thought there had been any "dilution" in the powers of the Governor in recent years. "That depends on the Governor", Mr. Sadiq Ali shot back. "You have all kinds of Ministers and Chief Ministers. Why not all kinds of Governors too?"

Vast Development

As for himself, he said he made it a point to see how the administrative machinery worked by undertaking tours in the districts. He felt a "tremendous development has taken place in the State in spite of confusion and corruption".

The Governor could see no reason why Ministers should make themselves "inaccessible"—a complaint voiced by a member of the club. He could understand officials labouring under certain handicaps, but not Ministers, in talking to

newsmen.

In his speech, Mr. Sadiq Ali surveyed the national scene today vis-a-vis the pre-Independence days. Freedom had created a lot of awakening among the people, who had become assertive. The power of money that played a big role in elections, the craze for political power, to achieve which wrong methods were also used, and declining ethical standards—all these aspects that made one "feel a little despondent", he said. He wanted money power and political power to be regulated.

Communalism

The Governor was sad that communalism was raising its ugly head. This, he said, was a "terrific situation". One could even understand loyalties to one caste as a result of the new-found political awakening—even that should not be allowed beyond a limit. But communalism was a highly destructive force. It was necessary to create the right atmosphere for amity and communal harmony.

In a democracy, Mr. Sadiq Ali said, leaders with right ideals and with right conduct were essential, for on the type of leadership depended the path people followed. The press also had a significant role to play in shaping public opinion and proper milieu for democracy to thrive.



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Letters To The Editor

"Insecured Majority Community?"

Sir, From time to time, one reads in papers about the fears of insecurity expressed by members of the majority community in the country. And that too in a country where they happen to be the rulers! Perhaps, they had felt more secure when India was ruled by the British and earlier by the Mughals and Afghans, and in the Punjab during Maharaja Ranjit Singh's rule. Freedom brings in its wake a number of responsibilities, and it may be their incapacity or inability to cope up with these that has created a sense of insecurity in them!

Otherwise, when a Hindu, for his misdeeds, is killed on the road side, his co-religionist, without ascertaining identity of the culprit, gang up and go and set fire to the Dailies run by the Sikhs; if some one places a cow's head in front of a mandir, they instead of pushing it away, immediately rush to stone the Darbar Sahib or throw biris in the gurdwaras. In my opinion, neither a mandir nor a gurdwara is desecrated by such hooliganism, nor does it solve the

problems. It only pollutes the minds of the selfish and unscrupulous persons who are always on the look out for such occasions for their personal benefits. Tolerance, if practised, would help us more.

On the other hand, when a large number of Sikhs are killed as it happened at Amritsar, Chowk Mehta, Delhi, Kanpur, etc., no one is worried—the Press becomes dumb, and the Government (of the people) behaves in a manner as if nothing has happened.

A number of instances can be quoted where minority communities other than the Sikhs, have also suffered at the hands of the majority community. Under such circumstances, it is worth pondering over as to who is insecure in India. On the top of it, and surprisingly enough, a delegate of the majority community has urged the Prime Minister "to deploy C.R.P.F. in Punjab to create sense of security" in their minds. (The Tribune, 8 Jul 82). Isn't it a big joke!

—Gulcharan Singh

Jullundur

Undemocratic Cult of Arya Samaj

Sir, It is a serious mistake to brand the turmoil in Punjab as Hindu-Sikh problem, which, in fact, is an ideological conflict between the Arya Samaj and the Sikhs. This factor must be highlighted and the causes of the conflict must be discovered and brought to surface. Late Lala Jagat Narain's contribution towards increasing the tension needs probing along with that of other extremists from both sections. Mr. Jagat Narain is on record for his open support for the Nirankari movement, a most sensitive issue for the Sikhs. His opposition to naming of Golden Temple Express and Guru Gobind Singh Marg was only a few of his many anti-Sikh and communal activities and the evidence of all this is his newspapers.

If one looks into Arya Samaj Bible, Satyarth Prakash, one sees how they have slandered

Sikhs, Jains and Buddhists. Besides, there are defamatory personal remarks against Guru Nanak.

It may be correct that India's democratic and secular pattern depends upon the Hindu character remaining intact. In view of the above, it is very difficult to understand the close association of R.S.S. with the most undemocratic cult of Arya Samaj whose members, at the best, are disgusting embarrassment to democratic, ancient (and yet most modern) and philosophical religion of Hinduism.

Apart from studying the hateful contents of Arya Samaj Bible, there is need to explore their political activities inside Punjab, especially since the days of partition of the country.

—Dr. K. T. Lalwani

London

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Religious, Social and Cultural Activities in Capital

Prakash Utsav of Sri Guru Harkrishan

By : Sardar Piara Singh, M.A.

Prakash utsav of eighth Nanak, Sri Guru Harkrishan Sahib was celebrated at Gurdwara Bangla Sahib, New Delhi. Eminent Ragi Jathas participated in the Kirtan programme. Scholars threw light on the life and teachings of Bala Pritam. Adequate arrangements were made by Guru Harkrishan Sewak Jatha for distribution of Kheer Puri prasad to the Sangat and Chhabeel run by Bir Sewak Dal, Paharganj, provided cold water in the scorching heat. The specially erected and decorated Shamiana was drenched due to heavy rain and the Diwan was held in the main hall of the Gurdwara. A radio report of the function was prepared and relayed by Devinder Singh.

Shri Ranbir of 'Milap' deserve appreciation for bringing out a special edition of the Daily on the life and teachings of Guru Harkrishan Sahib. The articles which have been written with devotion and faith are likely to make a great impact on the minds of general public. The issue also displayed main gurdwaras connected with the eighth Guru. In the Souvenir, brought out by Young Sikh Cultural Association, historical drama depicting the incident of recitation of Geeta by Chhaju with the grace of Guru have been aptly written by Gurcharan Singh Jasuja. It shows the contrast of humility in life and egoistic actions for the satisfaction of worldly needs. Thousands of devotees thronged to Gurdwara Bangla Sahib and had dip in the holy sarovar.

The highlight of the programme was poetical symposium in which eminent poets participated. The day was of special jubilation as the announcement of election of Gyani Zail Singh to the high office Rashtrapati was made on the same day.

Under the able guidance of Sardarni Prakash Hardit Singh Malik and compered by Chandanwant K. Singh, Bhai Sahib Bhai Vir Singh Study Circle organised a monthly diwan at Bhai Vir Singh Sahitya Sadan. Sardarni Madan Bala Sindhu, a popular radio and TV artist, accompanied by her daughter performed Kirtan which had great devotional appeal. The Shabads rendered in melodious voice made good impact. Sardarni Bhagwant Khushal Singh read out extracts from the well selected article of Bhai Sahib. A poem of Bhai Sahib was also recited by Sardarni Taranjit Kaur. In his learned speech Dr. Harbhajan Singh of Delhi University spoke about the greatness of Bhai

Sahib Vir Singh as a writer. He pointed out that his greatness lies in the fact that his writings bring out the glory of Gurmat and cannot be graded into stages. Similarly there had been no contradiction in his life as his was an integrated personality. Another distinguishing feature of Bhai Sahib Vir Singh's life had been to shun to pen in a language which hurts and pricks hearts of the others. He also pleaded that writings of Bhai Sahib and Dr. Balbir Singh are complementary and readers will do well to study both the learned authors.

Baba Bantu Staged

Before the distinguished gathering, Collegiate Drama Society staged Dr. C.D. Shidhu's play Baba Bantu at Shri Ram Centre, and earned high appreciation from the audience. The drama unfolds two aspects of the society—a selfless devotee of Googa with whose blessings and treatment a person suffering from the sting of a snake can be saved but who cannot take away the life of a person who stings society like a snake.

The other side of the story is the behaviour of a village zamindar who with his power and pelf makes all out efforts to ruin the life of others and fails to provide bliss at home. An attempt has also been made to weave the symbolic story of Googa Pir with the story element of the drama but despite its strong legendary appeal the katha and kirtan style retards the tempo of the drama. The domestic troubles arising out of low income and subsequently leading to the exploitation of the girl of the family and forcing the boy for bonded labour have been very well enacted. If credit goes to Dr. Sidhu for the play and direction, S.N. Sharma, Gyan Kaur Sidhu, Rajesh Khattar, Raj Kumar Sahni played their role well. Despite the fact that Punjabi is not the mother tongue of Sharma, he displayed rare accent for Doaba dialect. To discourage vulgar Punjabi dramas being staged in the capital, Punjabi organisations should encourage staging of such like popular dramas which suffer for the lack of audience and patronage.

Radio Talk

Radio Talk by Prof. Sobti on Prof. Teja Singh, recitation of her poems by Bibi Prabhjot Kaur and the short story Pasa Palat Gya by Om Prakash Bajaj were delightful. In the series of date with Air Force the feature depicting the plight of POWs in Pakistan, by Wg Comdr A.S. Bedi, was very impressive.

BOOK REVIEW

Sikh Religion and Philosophy

"SIKH DHARAM TE SIKHI" (Punjabi) by Dr. Man Singh Nirankari; published by Lok Sahit Prakashan, Amritsar; pp. 152; price Rs. 75/-.

This is a collection of original essays written by Dr. Man Singh Nirankari, the famous eye specialist and scholar, on different aspects of Sikh Religion and Philosophy. Being connected with the Nirankari Darbar of Amritsar/Chandigarh, he has highlighted how ever since the days of Maharaja Ranjit Singh's rule malpractices had eroded the Sikh society and how under the stewardship of Baba Dayalji, the founder of Nirankari Reform Movement and his illustrious successors, Baba Darbara Singh, Baba Rattaji, Baba Gurdit Singh and Baba Hara Singh, determined and successful efforts were made to stop these malpractices and restore the Sikh faith to its pristine glory.

Among the important topics discussed in these essays are. "Need for Reforms in Religious Diwans", "Akhand Paths", "Brahmanical influence in Sikh Religion", "Correct definitions of the titles. 'Sri', 'Sardar', 'Sikh', 'Sangat', 'Khalsa' and 'Singh', "Role of Sehajdharis in Gurmata", "Confluence of Bhakti and Shakti—what it really means", "Sikhs and Intoxicants", "Guru Nanak and Miracles" and the "Revolution brought about by Anand Marriages". Each topic has been examined in its pros and cons, keeping in view the historical background and relevant quotations from Gurbani. It may be clarified that unlike Sant Nirankari

Mandal of Delhi, the Nirankari Darbar of Amritsar/Chandigarh has full faith in the ten Sikh Gurus and the teachings of Sri Guru Granth Sahib.

But, while we may differ from the Nirankari Darbar in their belief about continuation of personal Gurudom, their laxity in the observance of Rehat Maryada ordained by Guru Gobind Singh, their interpolation of other names among the Gurus in Sikh Prayer and their definition and prominence given to the role of Sehajdharis, we cannot deny that the bold, truthful and farsighted stand taken by the Nirankari reformers, particularly Baba Dayalji and Baba Darbara Singh, in most difficult circumstances to meet the challenge of Sanatanists (both Hindus and Sikhs) and blunt their mean attacks was most praiseworthy. The Nirankari Reform Movement was indeed the precursor of the Singh Sabha Movement and was instrumental in preparing the ground for introducing large scale reforms in the Sikh society.

Dr. Man Singh Nirankari has made a scholarly study of the subjects which will no doubt appeal to the intellectuals. A brief historical sketch of the Nirankari Movement given in the foreword and a summary of suggestions given at the end of each chapter add to the usefulness of the book. Its price of Rs 75/- is rather prohibitive, although its printing and get up are excellent. The publishers have promised a second collection of similar essays by the same author which will be eagerly awaited.

—Joginder Singh, M.A.

Chronological Information on Goa

GOA by J.M. Richards; published by Vikas New Delhi; pp. 143 + X X plates and 4 sketches; price Rs. 60.00.

It was in 1961 that Goa succeeded in throwing away the Portuguese yoke. Since then there has been rapid socio-economic progress in this region. This book on 'Goa' attempts to present these changes, along with its historical background.

Richards takes us on a trip through Goa, introducing us to the various facets of this unique territory. In the second chapter, he describes that the best way to travel to Goa is by ship from Bombay, this being the most instructive way, approaching it from the open sea and sailing up the Mandovi River, just as the Portuguese did for the first time in 1510.

This fact takes one back to the "Conquistadors", the glory of the 'Portuguese Empire' and then its decay.

Having introduced the reader to the history of Goa, Richards takes us on 'A Tour of Old Goa', which is accompanied by anecdotes, photographs, maps and sketches. The quality of these photographs is unsatisfactory; however, the sketches are good. The chapter, entitled 'Journey to Panjim', gives a detailed account to tourists of the journey through this town. The town is a fascinating mixture of traditions and images, with its European style town, squares pulsating with humanity, Indian bazaars, old-style country houses, delightful villages and well maintained Hindu temples and mosques.

Writing on the 'Houses' and 'Temples', Mines and Villages of Goa, Richards, being an internationally known writer on architecture and related subjects, discusses the architecture of these buildings. They are an essential part of the history of Goa and exemplify the qualities that make Goa unique.

The book is informative at many places. It is stated that the first conversion in India were made by the Portuguese; the Goans are the best cooks in the country; Goa is the finest port on the west coast, and was used by German ships during World War I for transmitting strategic information; the first European hospital in India was built by the Portuguese; rich manganese deposits in Goa were discovered in 1905; and one-third of India's iron-ore deposits are in Goa.

The book has been written in a simple language and ends with useful geographical and chronological information on Goa.

—Suminder Kaur

New Delhi.

USSA Honours Bhalindra Singh

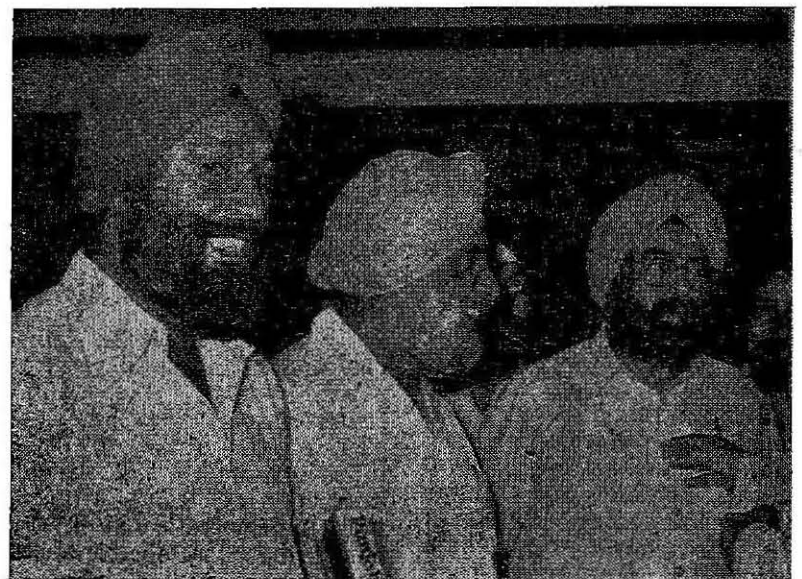
Raja Bhalindra Singh, President of the Indian Olympic Association (IOA), has been chosen for the 1982 international distinguished service award by the United States Sports Academy.

Dr. Thomas P. Rosandich, President of the USSA, in a cable to Raja Bhalindra Singh, last week says that "the award will be presented either at your place of domicile or another site convenient to you".

It is learnt that many names connected with the Olympic Games and other sports events were considered by the USSA's Board of Trustees and Board of Victors before selecting Raja Bhalindra Singh.

Raja Bhalindra Singh is connected with the Olympic movement in India for more than three decades and is also a member of the council of the International Olympic Committee (IOC).

Sardar Mohinder Singh Felicitated



Sardar Gurnam Singh, President, Delhi Truck Operators Union, Delhi, held a Reception and a Dinner in honour of Sardar Mohinder Singh on his becoming the Chief Executive of Punjab and Sind Bank at Roshan Ara Club. A distinguished gathering of a few hundred persons representing different organisations attended the function.

Sardar Sulakhan Singh, President, Delhi Sikh Gurdwara Management Committee and Sardar Jaswant Singh Kochhar, Director, Punjab & Sind Bank and President, Punjabi Cultural Federation, praised the qualities of head and heart of Sardar Mohinder Singh and congratulated the Prime Minister Shrimati Indira Gandhi for selecting such an honest, experienced and religious person of Sikh Institution. A 'Manpatar' in honour of Sardar Mohinder Singh was read by Sardar Gurnam Singh.

In his address he brought to the notice of Sardar Mohinder Singh that the transport trade which is the backbone of the country's economy is in the hands of Sikh transporters most, who are facing a difficulty in getting the loan from the bank.

Sardar Mohinder Singh assured the truck operators that the bank will be liberal in financing the trucks though with the Reserve Bank's constraints, they have some difficulties and assured that the Sikh character of the Bank will be maintained.

Sardar Avtar Singh Sethi, General Secretary, Punjab Cultural Federation also spoke and welcomed the Chairman.

Look out for Warning Signs of Illness

"I've been reading about new screening clinic that's just opened", said Mrs. E. "It sounds a rather expensive place to visit, but do you think it's worthwhile?"

"It's certainly very useful", I admitted. "But my honest opinion is that a visit to a screening clinic is usually a waste of time and money."

"I thought you believed in preventive medicine?" Mrs. E. said, clearly rather surprised.

"I do", I agreed. "But going to a screening clinic once a year for a check-up is a bit like asking the bank to send you a statement once a year!"

"If you happen to have something going wrong with you just at the moment when you're visiting the screening clinic, then that's fine. I explained. But if something develops a month after your visit and you've got 11 months before another check, a minor problem can easily develop into a major threat."

"So what's the answer then?" asked Mrs. E. "Surely you don't suggest that people should just hang around waiting for something to get bad enough to force them into going to the doctor?"

The best alternative, I told Mrs. E. was for people to learn how to screen themselves. Identify the early warning signs of illness, and you can avoid many major problems.

I explained that the individual who keeps a check on him or herself from time to time will stand a much greater chance of staying healthy than the person who relies entirely on the professionals.

"But surely there are some tests that can't be done without special equipment?" asked Mrs. E.

"The only really significant tests that can't be done at home are a blood-pressure check and urine test", I told her. "And you can get both those done once a year simply by asking your own family doctor. It won't take more than a few seconds."

"What about breast checks?" asked Mrs. E. "Surely it's a good idea to have the breasts examined regularly?"

That was an excellent idea, I agreed. But she could do this herself once a week. "Basically, you must look for anything that feels different", I told her. "Most lumps are unimportant, but all lumps you find need to be checked out by a doctor. And I'll give you a leaflet that tells you just how to check your own breasts. Most doctors have these leaflets."

So what are the warning signs you should be on the look-out for?

* Any unexplained pain that recurs or which is present for

more than five days.

* Any unexplained bleeding—from anywhere. Most bleeding is harmless and unimportant. But bleeding can be an important sign—so you should see your doctor to ask for his advice.

* If you need to take any home medicine for more than five days or if you need to keep re-using any home medicine, then you should ask your doctor for help. If for example, you have persistent indigestion then you really ought to get professional advice. Although a bottle of antacid medicine may help relieve the symptoms, it won't always make the problem go away.

* If you notice any persistent change in your body then you

should report the change to a doctor.

* A gain in weight or a loss of weight may not be all that important, but it can be. You may be losing weight because you have some internal infection. You may be gaining weight because you have a gland problem. Either way, you should get a doctor to check you out. Similarly, any paralysis, lump, or swelling needs a doctor's eye.

* If an existing lump, wart or skin blemish changes colour or size or bleeds, then you should get a doctor to look at it.

* If you have new symptoms when you're already receiving medical treatment then you need a doctor's advice again. Your treatment may need changing.

* And finally, if you notice any mental symptoms (such as confusion, paranoia, disorientation or depression) in someone else, then you should get medical

help for them. "Those are some of the most important warning signs", I told Mrs. E. "Be on the watch for those and in my view you'll be wasting your time and money by going along to a screening or health check clinic."

Homage to Mahraja Dalip Singh

Hundreds of Sikhs in Britain on July 10, paid homage to Maharaja Dalip Singh, son of Maharaja Ranjit Singh, the last Sikh ruler of Punjab, at a function in Elvedon village about 160 km from London.

The function, presided over by Mr. Eldon Griffiths, the ruling Conservative Party member of Parliament from the constituency, was held at the 400 acre estate, where Dalip Singh spent 46 years of his life.

A spokesman of the Sikh community Prof. Bedi said, Sikh organisations all over the world would ask the British Government to hand over the estate to the Sikh community.

Maj-Gen. Bachittar Singh New GOC Takes Over

Major-General Bachittar Singh took over on July 17, as GOC, Andhra, Tamil Nadu, Karnataka and Kerala Area, from Maj-Gen. R. S. Pannu, who has been posted as Deputy Commandant of the Indian Military Academy, Dehra Dun.

Maj-Gen Bachittar Singh was till recently a Sub-Area Commander in the Northern sector. Commissioned in December 1950 in the Maratha Light Infantry, he has held important regimental and staff appointments, including a stint abroad in Vietnam and Cambodia in 1956-57. He commanded an infantry brigade till August 1978 when he took over as Deputy Director of Staff Duties at the Army Headquarters. In May 1981, he was appointed Commander of a Sub-Area.

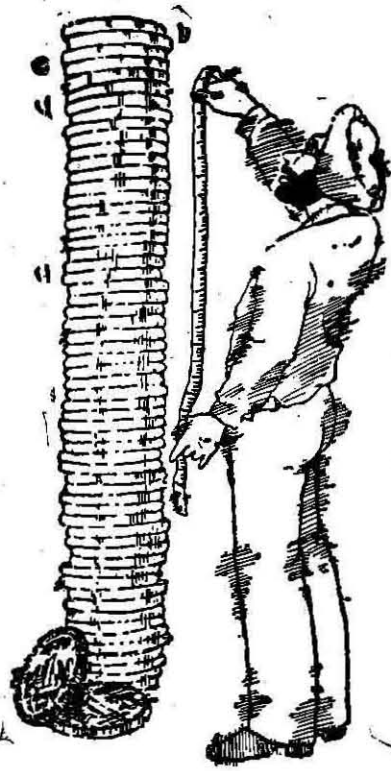
Hong Kong Curb on Public Smoking

The Hong Kong Government is clamping down strictly on smokers.

Anyone found smoking in a non-smoking area will be fined up to 1,000 Hong Kong dollars (about Rs. 1,530) according to provisions of the "Smoking (Public Health) Bill 1982" published in the Government gazette.

An additional 3,000 dollars (about Rs. 4,600) fine will be imposed if the person caught refuses to give personal particulars on the spot.

The Bill seeks to restrict smoking in public places such as cinemas, concert halls, theatres, public lifts as well as on ferries, buses, and trains.



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Eminent Agricultural Scientist of Punjab Dr. Amrik Singh Cheema's Death Mourned



Dr Amrik Singh Cheema, an eminent agricultural scientist of Punjab and former Vice Chancellor of Punjab Agricultural University, Ludhiana died of a heart attack in Arusha Tanzania on July 18.

Dr Cheema had gone to Tanzania on a 10-day visit to advise certain agricultural entrepreneurs there.

Dr Cheema was born on December 1, 1918, at Badhai village in Sialkot district, now in West Pakistan. He did his M. Sc. in agriculture from the College of Agriculture, Lyallpur, and obtained his Ph. D. from the U.S.A.

He joined as Director of Agriculture, Faridkot State, in 1945 and served in that capacity for three years. He functioned as Director of Agriculture, Punjab, from 1963 to 1966, and as Commissioner, Agriculture, Union Ministry of Agriculture, from 1966 to 1973.

(Continued from page 1)

A few days ago the centre agreed to allow two more sugar mills, though Punjab had asked for six. The state produces 60 lakh tons of sugarcane but crushes only 19 percent of it.

Similarly, the demand for more spinning and ginning mills has been rejected by New Delhi, though Punjab at present processes only 16 percent of cotton grown by it.

Rail links between Chandigarh and Ludhiana and between Beas and Tarn Taran via Goindwal have been refused, though less important projects in other states, like Rohtak-Bhiwani and Nangal-Talwara railway lines, were approved without murmur.

Though Ludhiana-Ferozepore and Chandigarh-Patiala-Bhatinda roads have great strategic value, yet they are not being adopted as national highways.

Those, who were dreaming that Punjab's lot would improve under Congress (I) ministry, have ample cause to be disillusioned. Darbara Singh ministry has not been able to deliver the goods.

Dr Cheema advised the World Bank on South-East Asian agriculture for three years until 1976 when he was appointed Vice-Chancellor of Punjab Agricultural University, Ludhiana. He retired on March 31, 1981.

He founded the All-India Chamber of Agriculture and the Young Farmers Association, Punjab, Haryana and U.P., and a host of other organisations connected with agriculture.

Dr Cheema was a widely travelled man. He was a dynamic administrator.

Perhaps not many people are aware of Dr Cheema's role aimed at bringing about a Sikh-Nirankari rapprochement. He was the author of two books on religion—"Naam Yog", a treatise in Punjabi on Guru

Granth Sahib, and "Geeta and Youth Today" in English.

Dr Cheema was tipped for appointment as Chairman of one of the public undertakings of the Central Government.

The news of Dr Cheema's death caused a gloom among teachers and students of Punjab Agricultural University, Ludhiana, and the Directorate of Agriculture, Punjab, Chandigarh, where condolence meetings were held.

Condolence Meeting

A condolence meeting of the teachers and staff of Punjab Agricultural University was held to mourn the death of its former Vice-Chancellor Dr. Amrik Singh Cheema.

Dr. Khem Singh Gill, Dean of the College of Agricultural recounted the excellent work

done by Dr. Cheema for the University and for the farmers of the Punjab.

Dr. Sukhdev Singh, Vice-Chancellor of the Punjab Agricultural University in a message from Chandigarh said that Dr. Cheema provided leadership to agricultural production programmes in Punjab as Director of Agriculture and showed great initiative in his work as Agricultural Commissioner, Government of India. In the University also Dr. Sukhdev Singh said that Dr. Cheema took courageous steps to improve its working such as rotation of the post of head of the department and dean of the college. He de-centralised research-work by setting up new research stations and a college of Home Science at Kaoni village which is the first such college in India set up in village.

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